


بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

**By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)**

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| 1. *Alif. Lam. Meem*[1]. | الٓمٓ (1) |
| 2. Have reckoned the mankind that they[z] (*be*) left to say they[z] we believed while they (*are*) not (*to be*) essayed they[z]. | أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ (2) |
| 3. And *laqad* (*verily, already and affirmatively*) We essayed whom[r] of before them; so surely assuredly[2] knows Allah who[r] *ssadago* (*always enforced the truth they*[z]) and surely assuredly (*to*) know [*He*] the liars. | وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَـٰذِبِينَ (3) |
| 4. Or reckoned who [r] work they [z] the *sayye'aa'te* [w] (*demeritorious-deeds*)[w] to surpass Us; fouled what they[z] rule. | أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا سَآءَ مَا يَحْكُمُونَ (4) |
| 5. Whoever [was] *yarjo*[3] (*fears/hopes-for* [*he*]) Allah's *leqa'a* (*meet*) then verily Allah's *ajala*[4] (*term-limit*) (*is*) surely *aa'ten*[x] (*approaching/coming*)[x]; and He (*is*) The *Sameeo*[5] (*The Acute-Hearer/The Enabler of others to hear-/favorable Answerer to prayer*), The Omniscient. | مَن كَانَ يَرْجُوا۟ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَـَٔاتٍ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ (5) |
| 6. And whoever *jahada* (*he had exerted his utmost mental, physical and possessional efforts fighting/striving in Allah's cause*), so verily only *youjahedo* (*he makes jahada*) for himself[w]; verily, Allah (*is*) surely Rich, *a'n* (*regarding*) the worlds. | وَمَن جَـٰهَدَ فَإِنَّمَا يُجَـٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَـٰلَمِينَ (6) |
| 7. And who[r] believed they[z] and worked the righteous-work [w] they [z] surely assuredly[6] [*We*] expiate *a'n* (*off*) them their *sayye'aa'te* [w] (*demeritorious-deeds*)[w] and [*We*] surely assuredly requite them *ahsa'na*[7] (*perfecter and beautifuler*) (*than what*) they[z] were working. | وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ (7) |
| 8. And We enjoined the mankind by his both begetters (*parents*) (*to treat them*) *husnan*[8] (*ultimate meritorious deed*); and *en* (*if*) both *jahadaka* (*both exerted their utmost mental, physical and possessional efforts fighting you*[g]) to [*you*[s]] partner (*other deities*) by Me what not for you [g] by it [x] a | وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ ۚ |

[1] See the *Lexicon* attached to this *Translation* for a commentary on this.

[2] The "ل" in "ليعلمن," in both cases are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"

[3] The word "يرجو" from "رجا," which stands for *several meanings*: (1) *fear*; (2) hope; (3) want! See اللسان, الهادي, and القرطبي! Almost *all* Qur'an commentators are *unanimous* that in this *Ayah* it means: *feared*!

[4] The word "الأجل" means term-limit, see اللسان!

[5] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المُسمِع!"

[6] The "ل" in "لنكفرن," and "لنجزين" in both cases are *juratory* "ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"

[7] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[8] Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*! See الهادي I cannot find a *suitable* word in English for "حسناً"= "*ultimate beauty and adornment*"! That is the begotten should try *genuinely* to have an *attitude* of treating the begetter-parents *with ultimate beauty and adornment*!

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| knowledge, then let-not [you[s]] obey them both; to Me, (*is*) your[n] return; then *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were working. | إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ |
| 9. And who[r] they believed[z] and worked the righteous-works[w] they[z] [*We*] surely assuredly[9] admit them [in] the *ssa'leheena* (*righteous-people*). | وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾ |
| 10. And of the mankind who[p] says [*he*]: *aa'manna* (*we believed*) by Allah; then if (*had been*) annoyed [*he*] in Allah, [*he*] made the mankind's essay[w] like Allah's torment; and *la'en* (*indeed if*) came a victory from your[t] Lord, surely assuredly say they[z]: verily we were [*we*] with you[b]; is not Allah surely knowinger by what (*is*) in the worlds' chests. | وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾ |
| 11. And to surely assuredly know Allah who[r] they[z] believed and to surely assuredly know [*He*] the hypocrites. | وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾ |
| 12. And said who[r] unbelieved they[z] to whom[r] believed they[z]: *ettabe'ao* (*let-closely-follow you[z]*) our path; and let-bear [*we*] your[n] errors[w]; and not they (*are*) bearing of their errors[w] of a thing; verily they (*are*) sure liars. | وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُم بِحَامِلِينَ مِنْ خَطَايَاهُم مِّن شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾ |
| 13. And let-assuredly[10] bear they[z] their heavies and heavies with their heavies; and let-assuredly[11] (*be*) asked they[z] The *Qeyamatey's*[w] (*Judgment's*) Day *a'nma* (*regarding*) what they[z] were *yaftarona* (*they[z] craft a lie for fraudulent end*). | وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٣﴾ |
| 14. And *laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) to his people and waited [*he*] in them a thousand-year[w] except fifty *aa'man*[w12] (*years but referring to specific anniversaries*) then took them the flood while they (*were*) *dha'lemoona* (*injustice-doers*). | وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾ |
| 15. Then We delivered him and the Ark's[w] companions while We made it[w] an *Aya'tan*[w] (*sign/proof*) for the worlds. | فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ﴿١٥﴾ |
| 16. And *Ebraheema* (*Abraham*) *edh* (*when/since*) [*he*] said to his people: let-worship you[z] Allah and *ettaqoho* (*let-reverentially guard you[z] against His displeasure*); *tha'lekum* (*collective-afar-that*)[x] (*is*) *khayron* (*choicer/superior/worthier*) for you[b], *en* (*if*) you[c] were [knowing]. | وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾ |
| 17. Verily only you[z] worship of lesser than/without Allah idols and you[z] create *efkan*[x] (*slanderous-fabrication-/specious concoction*)[x]; verily whom[r] you[z] worship of lesser than/without Allah not possess they[z] for you[b] a *rez'qan*[x] (*victuals for sustenance*)[x]; so *ebtagho* (*let-earnestly* | إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ |

[9] The "ل" in "لندخلنّ," in *Ayah* 9 and "لنقولنّ" in *Ayah* 10, and "ليعلمنّ" in *Ayah* 11, in all cases are *juratory* "ل"= " ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*"

[10] The "ل" in "ليحملنّ" is a "ل قسم" = "*jurative or juratory particle*," according to إعراب القرآن، لمحمود صافي!

[11] Ibid!

[12] The word *aa'am*= عام = year *but in reference to an anniversary*!

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| quest you[z]) enda (*by munificence of/ by Rule of*) Allah the *rez'qa*[x] (=*rez'qan*)[x] and let-worship Him you[z] and let-thank you[z] for Him; to Him you[z] (*shall be*) returned. | ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ إِلَيْهِ تُرْجَعُونَ ١٧ |
| 18. And *en*(*if*) you[z] deny, so *qad* (*already and affirmatively*) denied *Umamum*[w] (*peoples/ communities*)[w] of before you[b]; and not on the messenger except the announcement the manifester. | وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ١٨ |
| 19. Have [and][13] not seen they[z] how Allah begins the creation[x]; afterwards [*He*] repeats it[x]; verily *tha'leka* (*afar-that-it/*)[x] on Allah (*is*) easy. | أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥٓ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ١٩ |
| 20. Let-say [*you*[s]]: let-tread you[z] in the Earth[w] then let-look you[z] how [*He*] began the creation; afterwards Allah institutes the genesis-she[y14] the last-she[y]; verily Allah (*is*) on everything Omnipotent. | قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٠ |
| 21. Torments [*He*] whom[p] [*He*] wills and *yarhamo* (*mercy-gives*) [*He*] whom[p] [*He*] wills and to Him (*are to be*) transposed you[z]. | يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ وَإِلَيْهِ تُقْلَبُونَ ٢١ |
| 22. And neither you[f] (*are*) surely enfeeblers in the Earth[w] and nor in the Heaven[w]; and neither for you[b] of lesser than/without Allah of a *wa'leyen* (*guardian/ ally*) and nor *na'sseren* (*iterative succorer*). | وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ٢٢ |
| 23. And who[r] unbelieved they[z] by Allah's *Aya'te*[w] (*miracles-/ signs/ proofs*) and His *leqa'a* (*meet*), those despaired they[z] from My mercy[w]; those for them (*is*) the painful torment. | وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ٢٣ |
| 24. So not [was] his people's answer except that they[z] said: let-kill him you[z] or *harreqoho* (*let-iteratively burn him you*[z]); then delivered him Allah from the fire[w]; verily in *tha'leka* (*afar-that-it/*)[x] surely (*are*) *Aya'ten*[w] (*miracles/ signs/ proofs*) for a believing people. | فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٢٤ |
| 25. And said [*he*]: verily only *ittakhathtom*[15] (*took and presumed you*[z]) of lesser than/without Allah idols, affection[w] among you[b] in the life[w] (*of*) the world[w]; afterwards The *Qeyamatey's*[w] (*Judgment's*) Day unbelieves some (*of*) you[b] by some; and curses some (*of*) you[b] some; and your[n] abode/lodging (*is*) The Fire[w]; and not for you[b] of *na'ssereena* (*iterative succorers*). | وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ٢٥ |
| 26. Then believed for him *Lootton* (*Lott*) and said [*he*]: verily I am an emigrant to my Lord; verily He (*is*) The Mighty The *Hakeemo*[16] (*infinite hekmah*[17] *Possessor*). | ۞ فَـَٔامَنَ لَهُۥ لُوطٌ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢٦ |

[13] The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (أ), (و), (لم) "**أولَم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! It implies why they have *not* done proper examination of all the facts and considered the proper decision accordingly! See the Lexicon attached to this Translation for elaboration!

[14] The word "**النشأة**"= "*genesis*[w]" in Arabic is *feminine*, so *its qualifier must be likewise*! Hence both!

[15] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[16] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**احكيم**!"

[17] See the *Lexicon* attached to this *Translation* for "*hekma*!"

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| 27. And We granted for him *Is'haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*); and We made in his progeny[w] the prophethood[w] and the book; and *aa'taynaho* (*We accorded him*) his remuneration in the world[w]; and verily he (*is*) in the Hereafter[w] surely of the *ssa'leheena* (*righteous-people*). | وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَـٰبَ وَءَاتَيْنَـٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّـٰلِحِينَ ﴿٢٧﴾ |
| 28. And *Loottan* (*Lott*) *edh* (*when/since*) [*he*] said for his people: verily you[b] surely *ta'atona*[x] (*you*[z] *commit/-perpetrate*)[x] the profanity[w18] not preceded you[b] by it[w] of an *ahaden*[19] (*a lone/any-one*) of the worlds. | وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَـٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَـٰلَمِينَ ﴿٢٨﴾ |
| 29. Verily you[b] *ta'atona*[x] (*you*[z] *come onto/have sexual intercourse with*)[x] the men and you[z] [cut] the path and *ta'atona*[x] (*commit/perpetrate you*[z]) in *na'dee* (*meeting place/association-/guild/club*) you[n] the *munkara* (*rationally objectionable or Sharey'ah prohibited deed*); then not [was] his people's answer except that said they[z]: let-come (*to*) us [*you*[s]] by Allah's torment *en* (*if*) you[c] were of the *ssa'deqeena* (*always truth enforcers*). | أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿٢٩﴾ |
| 30. Said [*he*]: my Lord, let-succor me [*You*[s]] over the people the corrupters. | قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾ |
| 31. And *lamma* (*when/whence*) came[w] Our messengers *Ebraheema* (*Abraham*) by the *bushra*[w] (*pleasing-tiding*)[w20] they[z] said: verily we (*are*) *muhleko* (*perishing/causers to perish*) this[w] the village's[w21] folks[w]; verily its[w] folks[w] were *dha'lemeena*[22] (*injustice-doers*). | وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَـٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَـٰلِمِينَ ﴿٣١﴾ |
| 32. Said [*he*]: verily in it[w] *Loottan* (*Lott*); they[z] said: we (*are*) knowinger by whom[p] (*are*) in it[w]; surely we assuredly[23] deliver him and his family[w] except his woman (*wife*), was-she[y] of the *gha'bereena* (*residuum/remnants*). | قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَـٰبِرِينَ ﴿٣٢﴾ |
| 33. And *lamma* (*when/whence*) that came-she[y] Our messengers[x] *Loottan* (*Lott*), displeased[24] [*he*] by them and straitened [*he*] by them *thar'an*[25] (*measure-/capacity*) and they[z] said: let-not fear [*you*[s]] and let-not sadden [*you*[s]]; verily we (*are*) *Monajjo* (*iterative deliverers*) you[g] and your[t] family[w] except your[t] woman (*wife*), was-she[y] of the *gha'bereena* (*residuum/remnants*). | وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَـٰبِرِينَ ﴿٣٣﴾ |
| 34. Verily We (*are*) *munzeloona*[26] (*we are causers of the descending*) on this [the] village's[w] folk[w] *rejzan*[27] (*successive:* | إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَـٰذِهِ |

[18] The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an *entity*, a *person* or a *group*, *committing* Allah's *proscriptions*! Some times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in *this* context!

[19] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[20] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّرُ!

[21] The word "*village*" is *feminine* in Arabic so its *qualifier* "this" *must be likewise*! So both have the [w] *indicator*!

[22] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[23] The "ل" in "لننجين" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* by "*assuredly*"!

[24] He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these guests!

[25] The expression "*straitened by them thar'an* (*measure/capacity*)" is an Arabic *tongue* expression meaning he could not stand the situation and *did not know what to do* in this case he was *thinking what measures for him to take to protect them*, i.e. his capacity to act was limited, by way of protecting "his guest!"

[26] The word "*munzeloona*" is *plural*, *masculine subjective noun*, meaning the *causers of the descending*! Hence "*munzeloona*" has *no* English equivalent! *Descenders*= *ones that descends*, give a *different* meaning!

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| *convulsive and perturbing torment*) from the sky[w] by what they[z] were *yafsoqoona* (*rebelling they*[z] *vis-à-vis Allah's command*). | ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ٣٤ |
| 35. And *laqad* (*verily, already and affirmatively*) We left of it[w] an *Aya'tan*[w] (*miracles/signs/proofs*) evident[w] for a reasoning people. | وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ٣٥ |
| 36. And to *Madyana*[w] their brother *Shu'ayban*; so [*he*] said: O, my people let-worship you[z] Allah and *arjo*[28] (*let-you*[z]: *hope/believe/fear*) The Day The Last; and not *ta'athaw*[29] (*you*[z] *mischief-hardest*) in the land[w] corruptingly/ (*as*) corrupters. | وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ٣٦ |
| 37. Then denied him they[z]; so took-she[y] them the *rajfato* (*Shudder-she*[y] / *tremor-she*[y]); so they[z] became in their home[w] kneelers. | فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ٣٧ |
| 38. And *Aadan* and *Thamooda* and *qad* (*already and affirmatively*) evidenced for you[b] of their dwellings; and adorned for them the Satan their works, so [*he*] repelled them *a'n* (*off*) the path; and they[z] were *mustabsseereena* (*ponderers/ overall evaluator of the facts and their possible consequences*). | وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ٣٨ |
| 39. And *Qaroona* and Pharaoh and *Hamana*; and *laqad* (*verily, already and affirmatively*) came (*to*) them *Mosa* (*Moses*) by the evidences-she[y]; then *istakbaro*[30] (*they*[z] *had affirmed their*[n] *standing haughtily above submission*) in the land[w] and not they[z] were foregoers. | وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ ٣٩ |
| 40. So each, We took by his offense[31]; so of them whom[p] We sent on him a *hasseban* (*stone-storm*); and of them whom[p] took-she[y] him the shriek-she[y]; and of them whom[p] We imploded by him the land[w]; and of them whom[p] We drowned; and not [was] Allah to wrong[32] them, [and] but they[z] were (*to*) their selves[w] wronging. | فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ٤٠ |
| 41. Example/parable (*of*) whom[r] *ittakhatho*[33] (*took and presumed they*[z]) of lesser than/without Allah *aw'leyaa*[34] | مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ |

[27] The word "رجز" has *several* meaning, successive: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

[28] The word "ارجوا" from "رجا" which stands for *several meanings*: (1) *fear*; (2) hope; (3) want! See اللسان, الهادي, and القرطبي! In this *Ayah* it means: *fear* or believe, according to القرطبي, as they did *not believe*!

[29] The word "تعثوا" from "العثو = اشدّ الفساد", means to mischief causing hardest of corruption! See اللسان!

[30] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[31] The expression "أخذه بذنبه" = "*took him by his offense*" means *punished him*! In this case *He punished them all*!

[32] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

[33] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[34] The word "أولياء" could also mean, among them: *protector, friend*!

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| (*guardians/allies*) as parable/example (*of*) the spider's [w] house, *ittakha-that*[35] (*it*[w] *took-she*[y] *and made*) a house; and verily frailest (*of*) the houses (*is*) surely the spider's [w] house, had they[z] were knowing. | ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ |
| 42. Verily Allah knows what they [z] invoke of lesser than/without Him of a thing; and He (*is*) The Mighty, The *Hakeemo*[36] (*infinite hekmah*[37] *Possessor*). | إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾ |
| 43. And *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) the parables/-examples We strike it [w] for the mankind and not understand it[w] except the knowers. | وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾ |
| 44. Created Allah the Heavens [w] and the Earth [w] by the right; verily in *tha'leka* (*afar-that-it/*) [x] (*are*) surely *Aya'tan*[w] (*miracles/signs/proofs*) for the believers. | خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ |
| 45. Let-recite [*you*[s]] what (*had been*) revealed[38] to you[g] of The Book; and *a'qem*[39] (*let-[you* [s]] *uphold/sustain the prescribed obligations of*) the Prayer [w]; verily the Prayer [w] forbids[40] *a'n*(*regarding*) the profanity[w41] and the *munkara* (*rationally objectionable or Sharey'ah prohibited deed/say*); and surely *thekro*(*Qur'an/mention of*) Allah (*is*) bigger[42] and Allah knows what *tassna'ona* (*carefully-craft you*[z]). | ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾ |
| 46. And let-not dispute you [z] the book's folks [w] except by which [u] it [w] (*is*) *ahsa'no*[43] (*perfecter and beautifuler*), except whom [r] *dhalamo*[44] (*wronged they*[z]) of them; and let-say you [z]: we believed by what (*had been*) descended to us and (*had been*) descended to you [b]; and our *elaho* (*deity*) and your [n] *elaho* (*deity*) (*is*) One, and we (*are*) for Him Muslims. | ۞ وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٤٦﴾ |
| 47. And like *tha'leka*(*afar-that-it/*)[x] We descended to you [g] The Book[x]; so whom [r] *aa'tayna* (*We accorded*) them The Book [x] they [z] believe by it [x]; and of these who[p] [*he*] believes by it [x]; and not reject by Our *Aya'te*[w] (*messages/signs/proofs*) except the unbelievers. | وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ ۚ فَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ ۖ وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلْكَٰفِرُونَ ﴿٤٧﴾ |
| 48. And not you [h] were reciting of before it [x] of a book and not scribe it [x] [*you*[s]] by your [t] *yamene* (*right-hand*) [w] | وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا |

[35] Ibid!

[36] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[37] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[38] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "**الوحي**" is *fire* or *king*! See **اللسان**!

[39] That is you[s] must uphold/sustain/maintain all the prescribe obligations of the Prayer!

[40] The reader must differentiate between "*forbids*" and "*prevents*," i.e. do *not* mistakenly *confuse* the two!

[41] The Arabic word used is "**الفحشاء**," = the noun of "**فاحشة**," see **التاج**! And "**الفحشاء**" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

[42] The word "**أكبر**" has *dual* meanings: *bigger* (1) in term of *size*, *degree*, or *intensity*; or (2) *precedence* in terms of *Time*!

[43] There is no English word for **أحسن** =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[44] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*!"

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| then surely (*would have*) suspected the falsifiers. | لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ ٤٨ |
| 49. Rather it[x] (*is*) *Aya'ton*[w] (*Qur'anic statements*) evident-she[ym] in chests (*of*) whom[r] *oto* (*they*[z] *had been accorded*) the knowledge; and not reject by Our *Aya'te*[w] (=*Aya'ton*[w]) except the *dha'lemoona*[45] (*injustice-doers*). | بَلۡ هُوَ ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩ |
| 50. And they[z] said: *lawla* (*why have not been*) descended on him *Aya'ton*[w] (*miracles/signs/proofs*) from his Lord; let-say [*you*[s]]: verily only the *Aya'to*[w] (=*Aya'ton*[w]) (*are*) *enda* (*by munificence of/by Rule of*) Allah and verily only I am *natheeron* (*iterative warner*) manifester. | وَقَالُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَٰتٞ مِّن رَّبِّهِۦۖ قُلۡ إِنَّمَا ٱلۡأٓيَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ مُّبِينٌ ٥٠ |
| 51. Has [and] not sufficed them (*that*) verily We descended on you[g] The Book (*to be/being*) recited on them; verily in *tha'leka* (*afar-that-it/*)[x] surely (*are*) mercy[w] and reminiscence[w]/remembrance[w46] for a believing people. | أَوَلَمۡ يَكۡفِهِمۡ أَنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ يُتۡلَىٰ عَلَيۡهِمۡۚ إِنَّ فِي ذَٰلِكَ لَرَحۡمَةٗ وَذِكۡرَىٰ لِقَوۡمٖ يُؤۡمِنُونَ ٥١ |
| 52. Let-say [*you*[s]]: sufficed by Allah between me and [between] you[b] a witnesser/testifier; [*He*] knows what (*are*) in the Heavens[w] and the Earth[w]; and who[r] they[z] believed by the falsehood and unbelieved they[z] by Allah; those, they (*are*) the losers. | قُلۡ كَفَىٰ بِٱللَّهِ بَيۡنِي وَبَيۡنَكُمۡ شَهِيدٗاۖ يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱلَّذِينَ ءَامَنُواْ بِٱلۡبَٰطِلِ وَكَفَرُواْ بِٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٥٢ |
| 53. And *yasta'ajelo*[47] (*they*[z] *affirmably hasten*) you[g] by the torment; and *lawla* (*had it not been for*) *ajalon*[48] (*term-limit*) *musamma*[49] (*that which is designated and/or named*) surely (*would have*) come (*to*) them the torment and surely assuredly[50] *ya'ateya*[x] (*descends/comes to*)[x] them suddenly while they perceive not. | وَيَسۡتَعۡجِلُونَكَ بِٱلۡعَذَابِ وَلَوۡلَآ أَجَلٞ مُّسَمّٗى لَّجَآءَهُمُ ٱلۡعَذَابُۚ وَلَيَأۡتِيَنَّهُم بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ ٥٣ |
| 54. And *yasta'ajelo*[51] (*they*[z] *affirmably hasten*) you[g] by the torment; and verily Hell[w] (*is*) surely a besieger-she[y] by the unbelievers. | يَسۡتَعۡجِلُونَكَ بِٱلۡعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةُۢ بِٱلۡكَٰفِرِينَ ٥٤ |
| 55. Day overlies them the torment from above them and from beneath their feet[w]; and [*He/he*][52] says: let-taste you[z] what you[c] were working. | يَوۡمَ يَغۡشَىٰهُمُ ٱلۡعَذَابُ مِن فَوۡقِهِمۡ وَمِن تَحۡتِ أَرۡجُلِهِمۡ وَيَقُولُ ذُوقُواْ مَا كُنتُمۡ تَعۡمَلُونَ ٥٥ |
| 56. O, My *eba'de* (*worshippers/submitters/slaves*), who[r] believed they[z] verily My Earth[w] (*is*) vast[w]; so *eyyaya*[53] (*indeed particularize Me*), so let-worship [*Me*][54] you[z]. | يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ أَرۡضِي وَٰسِعَةٞ فَإِيَّٰيَ فَٱعۡبُدُونِ ٥٦ |
| 57. Each self[w] (*is*) the death taster-she[y]; afterwards to Us you[z] (*are to be*) returned. | كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۖ ثُمَّ إِلَيۡنَا تُرۡجَعُونَ ٥٧ |

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[45] The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!

[46] The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S* 6: 68).

[47] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[48] The word "الأجل" means term-limit, see اللسان!

[49] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

[50] The "ل" in "ليأتين," is a *juratory* "ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"

[51] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[52] The *hidden pronoun* in *"[He/he]"* = "says" could be for *Allah* or *the angel in charge* to do the job!

[53] The word "إيّاي," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

[54] The letter "ن" in "فاعبدون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فاعبدون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

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| 58. And who [r] believed they [z] and worked the righteous-works [w] they [z] surely[55] *nobawwe'a* ([*We*] *deservedly ensconce*) them of the Paradise [w] chambers [w] running from beneath it [w] the rivers; immortals they [z] (*are*) in it [w]; *ne'ama* (*most excellent*) (*is*) the workers' remuneration. | وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَـٰمِلِينَ ٥٨ |
| 59. Who[r] *ssabaro* (*they*[z] *held on patiently*) and on their Lord they[z] trust. | ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٥٩ |
| 60. And how many of a *dabba'ten*[56] (*she-moving-creature*), not carries its [w] provision; Allah provides it [w] and *eyyakum*[57] (*indeed including you* [b]); and He (*is*) The *Sameeo*[58] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient. | وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٦٠ |
| 61. And *la'en* (*indeed if*) asked them you[h]: Who[a] created the Heavens [w] and the Earth [w] and subjugated the sun [w] and the moon [x]; surely they [z] assuredly[59] say Allah; so wherefrom[60] *yo'afakona*[61] (*are: off-right dissuaded/ dissuaded speciously they*[z]). | وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ٦١ |
| 62. Allah *yabsotto* (*swells/expands*) [*He*] the *rez'qa*[x] (*provision-/victuals for sustenance*) [x] for whom [p] [*He*] wills of His *eba'de*(*worshippers/submitters/slaves*) and [*He*] constricts for him; verily Allah by everything (*is*) Omniscient. | ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ٦٢ |
| 63. And *la'en* (*indeed if*) asked them you[h]: Who[a] *nazzala* ([*He*] *iteratively descended*) from the sky [w] water [x] then [*He*] quickened by it[x] the land[w] from after its[w] death; surely assuredly[62] they [z] say: Allah; let-say [*you* [s]]: the praise(*is*) for Allah; rather most(*of*) them reason not. | وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ٦٣ |
| 64. And not this[w] the world's[w] life[w] except an amusement and a play; and verily the Hereafter's[w] home[w] surely it[w] (*is*) the *hayawan*[x](deathless life[w]/living[w]) had they[z] were knowing. | وَمَا هَـٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْـَٔاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُواْ يَعْلَمُونَ ٦٤ |
| 65. Then if they [z] embarked in the *folke*[x] (*ship*) [x] they [z] invoked Allah faithfully/purely for Him the religion[63]; then *lamma* (*when/whence*) *najjahom* ([*He*] *iteratively delivered them*) to the desert[64] (*land*), *edha* (*suddenly/surprisingly*) they[z] partner (*deities with Him*). | فَإِذَا رَكِبُواْ فِى ٱلْفُلْكِ دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ٦٥ |

[55] The "ل" in "لِنبوئنهم," or in "ليقولنّ" in the next *Ayah* 61, *Ayah*63 or *Ayah 69* below are *juratory*" ل"= "ل القسم" *amounting* to= "التّأكيد," i.e. *affirmation*, expressed by "*assuredly*"

[56] For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

[57] The word "إيّاي,"= "أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

[58] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المُسمِع!"

[59] See footnote 53 above regarding ليقولنّ!

[60] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

[61] The word "يؤفكون" means they are *dissuaded to divert to an improper path away from the right*, *they get persuaded by specious concoction*!

[62] See footnote 53 above regarding ليقولنّ!

[63] Absolutely submitting to Him with respect to *all the prescription and proscription of the religion*!

[64] The word "البَرّ" = "القفار, أي الخلاء من الأرض," *literally* means "*desert*," i.e. furthest from *any body of water*! Also, "البَرّ" *figuratively* speaking could stand for "land!" See اللسان!

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| 66. To unbelieve/(*be*)-ungrateful they[z] by what *aa'tayna* (*We accorded*) them and to/let[65] *yatamatta'aona* (*relish the temporary worldly delights they* [z]); then they[z] will know. | لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَـٰهُمْ وَلِيَتَمَتَّعُوا۟ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ |
| 67. Have [and] not they [z] seen (*that*) surely We made a sanctuary *aa'me'nan* (*that which is secured*) while (*to be/being*) abducted/snatched the mankind from around them; do then by the falsehood they [z] believe and by Allah's boon [w66] they [z] unbelieve-/(*be*)-ungrateful. | أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِٱلْبَـٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾ |
| 68. And who[a] (*is*) wronger than who[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or denied [*he*] by the right *lamma* (*when/whence*) it[x] came (*to*) him; is not in Hell [w] a *mathwa*[67] (*forced*: *long-term/semi-permanent-abode*) for the unbelievers. | وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـٰفِرِينَ ﴿٦٨﴾ |
| 69. And who [r] *jahado* (*they* [z] *exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) in Us, surely We assuredly[68] divinely-guide them Our paths; and verily Allah (*is*) surely with the benefactors. | وَٱلَّذِينَ جَـٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾ |

[65] The word "ليتمتّعوا" could carry double meanings: (1) simply to enjoy-the-transitory-worldly-delights; or (2) it is an actual command to let them, *enjoy-the-transitory-worldly-delights* but later they will pay for that!

[66] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[67] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced*: *long-term/semi-permanent-abode*" seems to me rather appropriate!

[68] See footnote 53 except here for لنهدينهم!